

## INFINITE AND INCONTINENT - SIROHI



By Slavoj Žižek

Introduction:

I am busy analysing Saib's thesis – that in fact the heroes just worked on the subject matter of his work *The History of the Far Right*, a type of avant-garde Marxism, which is meant for young intellectuals to produce a theory of the subject. It meant just that they freed themselves from a political far right called populism which creates a Biblical resonance in Sirohi's life, that he even healed women affected by its totalisation. Sirohi refuses to believe the far right has any power at all, he attributes all his gifts of liberation to the black people and their freedoms, but with them Isiah.

1 Dialectical Synthesis – Prophet and Bepop and Nothingness, that jazz continues to be relevant, or even Talmud, finally that there can be Islam and Judaism as free.

But these principles cannot be taken for granted that in fact Judaism must be defended with a novel – *Youth and Speed*; indeed most empiricists and historians would reject them. Of course, the determinism of the positivists is necessarily a form of materialism: whatever its subject matter, it endows it with the characteristics of mechanical materiality, namely inertia and exterior causation, in history for example that there cannot be an exterior causation that a general crisis led to an event by a Prophet is exterior, it was in fact the crisis which structurally changed itself. But it normally rejects the reinteriorisation of the different moments in a synthetic progression. Where we see the developmental unity of a single process, the positivists will

attempt to show several independent, exterior factors of which the event under consideration is the resultant. What the positivists reject a nominalism as well, even singularity. As any particular one, but in general that the scientist must adopt, in every case and at every level, a totalising attitude towards his subject matter. This then is the genius of Sirohi, that he can totalise its empirical multitude and hence the production of a subject – the power of totalisation hidden in empirical rare debates on Whitehead or William James, that in fact it is the gift of black people, that we totalise.

Let us not forget that positivists never reject the dialectical method absolutely. As an attitude, one might, I think, speak of a neo-positivism which discovers in a given region of any subject now a dialectical field, now a field of analytical determinism, and now, if occasion demands, other types of rationality.

Within the limits of an empirical anthropology this distrust of the a priori is perfectly justified but shown in the the Militant Inquiry of Methodology that this is necessary if a living Marxism and liberalism is to incorporate into itself the disciplines which have hitherto remained external to it. However, whatever else one may say about it, this incorporation must consist in revealing beneath the classical determinism of particular 'fields', their dialectical connection with the whole or, where we are dealing with processes whose dialectical character is already recognised, in revealing this regional dialectic as the expression of a deeper totalising movement. In the end, this means that we are confronted once again with the need to establish the dialectic as the universal method and universal law of the subject. Impervious to debate or legal action, the subject is finally its own method.

The totalising thought of historical materialism has established everything except its own existence.. The investigation of archives, and empirical data then imagine Matthew or Paul who is waiting at a railway station and approaches a man for a cigarette at the store, now he proceeds to totalising his claim that Annie will be there and come there in a few half an hour minutes, and all the processes here have become abstract, like the future, and the present joined and a past that goes past the man, which is now turning around and looking at Annie who walks past him without noticing – a missed encounter, but a totalisation grasped on the telephone as conjectural.

## 2. Marxism

Marx's originality lies in the fact that, in opposition to Hegel, he demonstrated that History is in development, that Being is irreducible to Knowledge, and, also, that he preserved the dialectical movement both in Being and in Knowledge. He was correct, practically. But having failed to re-think the dialectic, understood that vast historical syntheses, but also the most modest assertions of dialectical Reason: whatever we may say or know, however close we may be to the present or past event which we attempt to reconstitute in its totalising movement. Certain totalising truths – but not the whole Truth. As in fact Lacan intervenes in his cut, that topo-logy indicates the

truth of Sirohi's discourse, in fact a realist and methodical bureauacrat of Zionism, which can be called a Prophet, supplying them with a discourse called in fact a Programme to persist in an anti-Zionist world, which he indicates is the line of demarcation drawn in Sirohi – defend the truth, and nothing except a subject which then is also philosophers all of whom have won the subject by persisting he means in Freudian or Lacanian psychoanalysis in the backdrop of great defeat and set-backs including of course Lenin, Mao and Leon Trotsky, with of course fidelity to the Cuban process – what does not sell in the mass media or in campaigns of the elections projected far before as a victory of the right for their sheer prophetic attack on the left, as we dwell in simple madness of the chaotic Senas attacking every front, as Sirohi is dismissive of this style of conventional left wing discourse.

3. Syntheses – How A Prioris are then A Posteriori – the Problem of Details and Structures which is Practical and Processual which then is not Positivist but in actual Fact a Dialectical Synthesis

When Sirohi presents this basic thesis – that the country is driven into a counter-process of the far right by in fact these union dynamics, which then is pure forcing in language when Sirohi counter-acts the real process of history by his dialectical intersubjective field, called Zionism, black power and himself, which then is humorous to hear, that in fact the whole process of dialectical steps is averted by a forced action on the law – that the subject is bound to Paul and law, which is epistle declared as law in Iran, which frees its country on its discovery of this little piece of the real – nothing other than fascism.

Practico-Inerte and Law which is the Forced On and Types of Strikes in India –

Moreover, detailed Appendices listed current and future computer applications. In 1975, however, with the country under Emergency, the company declared unilaterally that it was terminating the settlement. Management's stand was. „We are not bound by your restrictions“, and with the union filing a writ petition under Unfair Labour Practice, the Labour Commissioner averred that once computerisation had been agreed, the union could not impose restrictions. The significance of this dispute is that it illustrates some of the essential features of the new industrial relations culture which gradually reversed the balance of power against the unions in the late seventies, and especially in the eighties. In the first place, the company wanted the freedom to reorganise work without restrictions from the union. Secondly, it resorted to a prolonged lock-out to enforce this freedom. And finally, even after it was forced to settle the issue with the union, it had no compunction about violating the agreement. Management demands became a major part of the new period of collective bargaining, with companies determined to secure flexibility and impose controls on pay. The employees' unions were often a particularly powerful source of resistance to this new struggle for unrestricted freedoms. Settlements continued to be

signed with some regularity up to around 1987. Litigation was now used by employers to codify and lend legality to a set of management objectives which were not easily secured through collective bargaining. But insofar as the Courts upheld the union's stand, companies were now increasingly unabashed about flouting Court orders. Hindustan Lever took advantage of the Emergency to revoke a 1957 agreement conceding the status of "workmen" to its All-India field force employees. Five days after the Emergency was declared, the company unilaterally repudiated the 1957 agreement. The dispute reached the Supreme Court in 1982, and two years later the Court held that the company was bound by the 1957 agreement. Till today, however, management has done nothing to rescind the adverse changes made in 1975. Other companies took advantage of the Emergency to impose ceilings on D.A. (Hoechst, German Remedies) or cut rates of dearness allowance (Pfizer). The seventies were a watershed in another way. The new rigidity of managements would not have succeeded without deeper changes in the labour market. The seventies represented the last significant wave of recruitment in Bombay companies. On the one hand, recruitment was a key factor in the molecular expansion of the Shiv Sena, on the other, the larger companies began to see a general contraction of employment, particularly after 1980. In the early eighties we were told by sources within the company, „Resentment against South Indian recruitment kept the BKS in Larsen & Toubro". The Sena's expansion is evident in the fact that a Sena group took over the leadership of the Pfizer Employees' Union in 1971, for a short period. On the whole, however, the Sena made little impact on the unions in this period, and the strategy was clearly one of consolidating „from within". Without such a process of consolidation, disproportionate to its actual hold over unions, it is impossible to see how the Ciba lock-out settlement of 1981 could have been reached through the mediation of Bal Thackeray in the Sena office. B

y the mid-eighties a member of the managing committee estimated that one out of every two workers in Ciba-Geigy was an „active supporter of the Sena".

Yet the Ciba union had always been with G.R.Khanolkar once the short-lived Ciba Packers' Union was given up. The late seventies saw a huge upsurge of strike activity, with the employees' unions playing a major role. Union affiliations became less stable, and it is possible that young workers were a major source of volatility. RAMPANT MASS MOVEMENTS by the Sena in history. But the same generation of workers could renovate the tradition of employees' unionism and even radicalise its perspectives. This happened in Hindustan Lever where young workers took control of the union and created a unionism of "direct action" in the early eighties. On management's description, „the modus operandi of the employees is to resort to illegal strike, categorywise, in different sections of the establishment on different days and thereby paralyse the functioning of (other) sections/departments". These forms of action would become progressively less viable in the years that followed, partly because companies acquired a new flexibility in the eighties through the relocation of investments into geographically dispersed manufacturing networks deployed for parallel production, and in part because their managements displayed a new ruthlessness in this period. Many companies launched an offensive to undermine the internal unions through a combination of frontal assault and a „war of attrition". Already by the end of 1984, one internal leader confessed, „Internal unions are under a lot of pressure physically. They can "crack"". Management offensive In Abbott Laboratories, the company played on the division between contract workers and permanent employees, telling the former, „We want to make all of you permanent but the employees' union is coming in the way". Indeed, it is said that the company's advocate invited Samant to organise them with promises

of permanency. In Pfizer, the Mazdoor Congress made its entry in 1975 with the support of a Sena group which had earlier bid for control of the union and then collapsed on charges of embezzlement of union funds. This division, facilitated by management, was used to break the union's resistance to automation. Promotions were used to favour the Mazdoor Congress and redundancies concentrated among supporters of the employees' union: „Our people became a floating staff“. In Philips in the mid eighties, the company instigated a split in the Philips Workers Union and encouraged supervisors to join a management-sponsored staff union called the Peico Employees' Union. While the Workers Union faced over 100 chargesheets, 18 suspensions, and 15 dismissals, the company proceeded to sign an agreement with the union it had promoted.

The most dramatic expression of this was the massively increased use of lock-outs by companies. In a sample of 138 companies with manufacturing investments in Maharashtra (50 foreign and 88 Indian-controlled), and isolating disputes with a minimum duration of 30 days, the proportion of all disputes accounted for by lockouts increases as follows: 0% in 1956-64, 13% in 1965-69, 35% in 1970-74, 30% in 1975-79, 42% in 1980-84, 45% in 1985-89, and 56% in 1990-93. In absolute terms, the number of lockouts affecting establishments of the sample companies rises from 3 in 1965-69 to 12 in 1970-74, to 21 in 1975-79, to 54 in 1980-84, then falls to 25 in 1985-89, and to 14 in 1990-93. Thus the eighties are clearly the high-water mark of employer aggressiveness, with a greater frequency of lockouts than in any other period. To repeat, these figures refer to disputes lasting at least a month, that is, to the more protracted and bitterly fought struggles. Secondly, if we look at the distribution of lockouts by type of union, contrasting employees' unions and external unions, it turns out that employees' unions faced a higher incidence of lockouts. For example, in the eighties 49% of all disputes in which an employee's union was involved were lockouts – against 38% for the external unions. By the early nineties, when the volume of conflict declined sharply and the sample numbers are much smaller, of 7 disputes involving employees' unions, 5 were lock-outs (71%, against 43% for the outside unions). In short, the idea that internal unions were preferred by Bombay managements or were more compliant with managerial goals is simply untenable and the opposite of the truth. Thus a whole series of employees' unions were affected by bitter and protracted lockouts in the eighties. In Sewri, the Tata Oil Mills & Allied Companies' Employees' Union went from a 141-day strike in 1979 to a 49-day lock-out in 1980. (Four days before the strike was called off, the company had entered into a secret agreement with the BKS, securing agreement to discuss a ceiling on dearness allowance within six months of this deal.) Just across the road from Tomco, the Firestone Tyre Employees' Union faced a 73-day lock-out in July 1981. The BPCL (Refineries) Employees' Union and the Process Operators & Laboratory Analysts' Union at the refinery in Trombay were locked out for 153 days in 1982, Blue Star Workers' Union for 10 months in 1984, Abbott Laboratories Employees' Union for 13 months in 1987, Hindustan Lever Employees' Union for precisely a year in June 1988. In May 1994, Otis declared a partial lockout against its field staff, which lasted for well over 7 months. In each case, the target of company hostility was a relatively strong and sometimes extremely well-organised internal union. Throughout Bombay industry the 1980s were a period when companies went on a rampage against strong unions.

Regressive Section –

## 1. The Domain of Dialectical Reason

Must we then deny the existence of dialectical connections in a totality? So working classes become historical and real and that is the real stuff that matters, not anything other than the heat of the situation – the realism of the progress becomes regressive. Science then is a virtue, even a habit meant to be poetic like a man on a black board, an antiquarian interest of just establishing constants while society becomes the real of a class action. A human relation, which can be recognised only because we are ourselves human, is encountered, hypostasised, stripped of every human characteristic and, finally, this irrational fabrication is substituted for the genuine relation which was encountered in the first place. Thus in the name of monism the practical rationality of man making History is replaced by the ancient notion of a blind Necessity, the clear by the obscure, the evident by the conjectural, Truth by Science Fiction. If there is a dialectic now, and if we are to establish it, we shall have to seek it where it is. We shall accept the idea that man is a material being among other material beings and, as such, does not have a privileged statute; we shall even refuse to reject a priori the possibility that when man leaves his domain of alienated existence and participates in the heat of a factory occupation, even his mental fancy does not matter unless a praxis, a real mind and a real engagement with the praxis-anti-praxis being the determination of freedom if implemented with happiness that the whole process is resolved when lived at home, the alienated existence jokes on the real of leadership crises being external to the real process of class action and mass action which churns out the thesis as real.

Owing and fixing this connection. But at the same time, the provisional character of dialectical hyper-empiricism forces us to the conclusion that dialectical universality must be imposed a priori as a necessity. The 'a priori,' here, has nothing to do with any sort of constitutive principles which are prior to experience. I argue then that Being and Time which is then divided by Sirohi into three works – Being and Existence, Propadeutic and finally Sociological Conditions is the decalages of his habit, of being poetic in materialism, that in fact sex will be acephal and we will be redeemed. I mean of course, his subject process, is a materialism of old empirico-criticism in Lenin and surpassed by Trotskyist slanging which then gets charged when there is a fury called criticism, needed as an against, called by him a militant debate.